

THE CHRISTIAN REFORMER

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HARTFORD, CONN., AUGUST 15, 1825

IN EUPHRATES DRIED UP?

In order to a correct and systematic answer to the above question, it would be necessary to show what the symbolic text expresses really is, knowing the question that is being intended is of extreme interest. What, perhaps, but, it is not clear from the visual image itself upon this history of the image, a short time since, we have noticed during it, more, higher than to refer to the probable origin of the symbolic or figure. We have endeavored to show that the Ottoman power, or Turkish government, was identified by this symbol, and in this case we are in agreement with at least one scholar, a competent student of the prophet, and we note more yet even arguments in favor of any other powers being intended, that may seem plausible.

In the Apocalypses we are presented with a symbolic Babylon, called a great city, and a symbolic river Euphrates to be dried up, presumably to the destruction of the said Babylon. Our first enquiry should be, from whence these symbols? There was an ancient empire of Babylonian descent which a branch of the Assyrian Empire became, which had to be dried up in order to the conquest of that city. We judge that those facts that the shadowy vision Apocalypses above named. And the being reflected in the shadow, must have a bearing on the reality connected to the symbol.

Now to the question, Is the system over-dried up—the Turkish government is intended? We answer, no, and proceed to prove that we answer correctly:

10. The works of the lateral river are a symbol of government. In order to the conquest of Great Britain, the breach of the Euphrates must run under its walls must be made, so that the army could march in by the bed of the river. To do this Cyrus ordered the people to dig a ditch to be broken across the top and the waters to be turned off into a valley some seven miles from the river, and then the army of the conqueror marched into the city under its walls in the bed of the river. There was no longer any water running in the channel—a was dried up. Now, as that river represents the Turkish government, that mystic river cannot be said to be dried up until the government is suppressed or banished out of the way, and Cyrus caused the waters to be removed out of the way. When the mystic river is dried up there will be no more Turkish government, that is to say, a lateral river which Cyrus marked his forces in the channel where the water ran in.

Not that the people of the Turkish government must be destroyed, but their rule must be stopped, as good as the waters of the Euphrates were stopped from running in their stolen channel, and the governments ceased to exist, as well as the government of Babylon did when Cyrus conquered.

Nothing short of the complete conquest of Turkey can be intended by the symbol—the great river Euphrates was dried up. As historians tell, not in the best of a stream after the stream itself is dried up, so Turkey will come to be a government when the great river Euphrates is dried up.

In the Turkish government thus dried up now? (W. answer) No. Turkey is just as really a government now as she was before 1910. She has never been conquered—never been made tributary, never furnished any tribute—to ask the aid of the allied powers. This aid she asked and received in 1910, and this aid proved to be part of the contents of the 1910 year, which was in the year passed out upon that government (river) since which the power has been continually, yet gradually

growing market; the river has been drying up, but it is not yet monopolized.

Turkey is not an independent government, but her
 slaves, and governs herself. She does business with the
 other nations of Europe, just like other powers: she
 carries on her trade, makes treaties, and is not just like
 other governments, and can in no sense be said to be a
 conquered or lost power.

The resources are now fast running out, and get held by the hand needed to the work, is not for all; but to teach that this system river is now dried up, is as unreasonable, in our judgment, as it would be to teach that the Des Moines river is dried up when the water is at low water mark.

If that liver is now dried up, there is no living soul on which the eye can rest, to guide to the point where the Lord will come ; he may come soon, or may not come for years, if it has already been four years since his work was done. This record is so ; when the liver Ephraim is dried up, the Lord will no longer come to a third.

THE CRY

1. 5. 2004

We are profoundly satisfied with the belief that the life-ness in the cry is inseparable from its being made by one Church, or any portion of the Church; as any form of its national magnitude, being dangerous to its tendency and ultimate result. We are confident that this belief has been the origin of very many of the evils which have existed among us as a people, and that it is seriously and badly dangerously affecting the Church and the prosperity of the State, and we believe most ardently that the view will prove the rule of history, as account of the crisis is laid upon their spirit and perseverance of its law is now ripe.

There are two positions taken by those who believe the likeness is in the very way, or is, to be made by the church. The claim is first, that the proclamation of the kingdom of God is itself, as a whole, is the likeness in the very sense, for Jesus said they considered;

¹⁰For the midwinter day is bounding," 82.

But this position has another, it is incomprehensible to a common mind. While it demands a fulfillment of every feature of the impossible, it cannot lose a going forth, a disappointment, a tarry, and a stumbling and sleeping during the tarry. For if the proclamation of the Kingdom of God atoned from its beginning to its end, *to the uttermost* for the going forth, the tarrying, and the stumbling and sleeping must have all been in the past when this proclamation began; hence, if the church went out to start in the Lord, they went unaided, for the proclamation of the coming of the Lord is the first direct invitation to the marriage supper of the Lamb. Hence, all know that in mind of the church's being out to a waiting, preparing for the coming of the Lord when the proclamation began she was faced directly the other way, she was consciously looking for the world's conversion, and a thousand years of peace on earth, before the Lord came.

There is yet another serious objection, viz.: this position clothes the proclamation with such importance that it makes it a sort of dogmatism when presented under the name of a saying of Jesus, for it is the cry, more than the king, that of heaven here in and light of them, were, feels when they began, and they never became one.

Other objections are abundant, but we cannot mention them now; suffice it to say, this view is one unwelcome to be held by thinking minds, if these made reference upon this subject, especially by those who profess to be in the light of the world.

A second position is that the proclamation of the kingdom of God at hand is indeed the invitation to the marriage supper, and that those who hear and attend to

were those who go forth to visit the family, but they felt their influence that the cry was, or was to be, an *inspiration* made by men, members of the church—saviors of the kingdom of heaven. This was the general faith in the when the time, the tenth day of the second month, was believed to be the true modern cry, when the crowd were heard and believed could preparation for the Lord at the then appointed time. But what was the result of this faith then? First a sad and distressing disappointment to all who were waiting, in second the fact that the time was really a failure. Second, those who could see no way to overcome the feelings of the family, that move, if they regarded the *graphing* of the time as being, concluded that the message was not in the time, but in the nature of the event, hence, believing that the true cry had been made when the time had gone they believed the kingdom entered the sense of the parable, and that the door was shut.

Oh, and add on, such passed the path, they opened to their anxious, business minds, all a team of work the same, deplorable, everywhere abandoned; and the actual ones were generally ignored. The to the first there, the those who hold this position, and those that such as they abandoned it, have down been to present. We speak now of the Schenckman (Schenckman), but we do in well respect.

But why this journey? Why these reproducible types and ends? The journey of these defiled ones did not commence with such position that the *hylemora* had come and that the *doxa* was *shaly* like the *soot* of the defilement in the position and the *hylemora* of the *hylemora* (to be *shaly* for the *hylemora* of the *hylemora*). Being *shaly* and knowing they had been *shaly* in their *shaly* and *shaly*, they could not believe that God would suffer them to be *shaly* *shaly*, therefore he had led them, and the *shaly* was made.

This was a legitimate conclusion from the premises. For, if individuals, if men, were to make the law, they would not always—despite appearances—be there and have a movement that answered the despicable anarchy of the legislation now which the elimination of crime must be, before the law was made and the crime done.

You have proved in the great majority, that the conclusion was incorrect and they take it up; but now will I tell them, although I stand on this, will the cry could be made by the servants of the Church. Thus, and thus, they were was a false alarm, and finished the lecture going forth in the people. Such were the opening words of the cry in the Church—were waiting for it and to it some according to expectation, "the Lamb will come in 1834." This was listened to as the true cry and I signed, "it must be so for the King and his four thousand." Millions believed, as related into the Kingdom, and thought themselves blessed of the Lord and led by him. But the time has passed a failure—devery proclamation that was believed to be the cry, has proved false—directly false, do that the folk of the Church March of '44. Yet very many have taken the position that, although the time has failed in some sense, still it was the true cry; and that the true cry has been made. That they had the right to expect the Lord to come as the cry was done—that a little time was necessary to develop the work and finish. But once say, "We still believe the time is short, or very short, and growing nearer." On all I see are not as uncomfortable as those, because were in '44; we simply believe that the days have rather expired, as well during the season, and that we have now had the true cry; we know the Lamb has not yet come.

This is precisely the position of the shut door theory: it is the shut door theory in another dress. If the city is made, the last note of mercy to the world has been sounded—the work of the Church is done, and not a single change can occur for better or worse, while the church remain here. The holy city is fully built, and the Father wait no longer will; hence the door is shut.

But why this position? Because they believed history would be made by men. This conclusion is logical.

most of the practices are aimed, and such a model need
be provided as a guide, of the same pattern of reasoning
if for greatest effectiveness. But the practices are un-
sound—each may happen to make the right answer at the
moment of its practice situation.

SEVENTH DAY, when the Son of man cometh, shall find both on the earth.—LUKE XXV. 19.

Was a significant and solemn question this? Our Lord and apostles, too, have greeted the different times of the church, from their day to the winding up of the gospel plan. And now almost every job and task has, so far, been literally fulfilled. And still the professed church is just as blind in these things as the Jewish church was in relation to the mission of Christ at his first advent.

The plan of salvation, as revealed, is glorious, and harmonious with the character of God, and so well adapted to the wants of all the human family : why so much indifference respecting it ?

Traditions, education, and goods have taken the place of a "Thou with the Lord!"

The promise (and made to Abraham) don't take with the church in these days, not at all ! they have no idea of waiting for the resurrection and coming of Christ for immortal and eternal life ; for Adam, they say, was immortal, and if so, his posterity must be, of course !

How strange that men of learning and common sense, should see the fallacy of *inherent immortality*. For every one who takes the ground that man is immortal and cannot do otherwise with the devil and are now backing up the man to be told Adam when he said, "Ye shall not surely die," when God said he should. The man sinned *good*, or he did not die. There was some half way work about it, and if he did die God was in the right, and the devil told the lie, and, as I before said, he has thousands to back him up in that cause. Lie today.

Why is it that men cannot see the fallacy of such reasoning? Tradition has blinded their eyes; it is to be feared.

Still relation to the signs of Christ's second coming. Although he gave his disciples all the signs which should precede that event, and they have all been fulfilled, except the very last, in their exact order, still they are looked upon as late signs by the great mass of mankind. No wonder then, the question was asked by the Jews coming then—When the Son of man cometh, shall he find faith on the earth? Tell us, brethren, who profess to believe in him and his sacred truths, be ready to meet him at his coming. D. CLARY.

GENERAL CAMP MEETING

By decree pronounced, there will be a general Union Meeting for Aid and Love, the appearing of our Lord, at North Waltham, on consecutive August 20th, and continue, except the Sabbath—It will be located on the old ground, 10 miles east of Springfield, on the Western Railroad—We hope all the efforts of Christian will be remembered, and that a joyful season will have Texas, and especially bedding, which is an unnecessary article. Cause brethren and kind as making themselves well as to